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ESSAY

FOR THE

Regulation

OF THE

PRACTICE of *PHYSICK.*

Much hath been writ to widen Differences between Doctors and Apothecaries, and to make them irreconcileable one to the other, as if upon that breach depended the better Being and Health of the People, and the Improvement of the Art of Physick.

This has been propagated by some industriously, by others incautelously: by the first because thereby is gained a liberty or convenience in practising an Art, in which, as they have a very incompetent pro-

portion of Skill, so for the exercise thereof they have no legal, or a very questionable, authority, and therefore are concerned, to keep this Contest on foot, under whose Umbrage they shelter their intrusion, and continue confidently their illicite practice.

Others incautelously, upon injuries received, some bold affronts offered, their Profession against Law, and Ties of Gratitude invaded: from the sense and provocation of which wrongs, they have too suddenly preferred the ruine and extirpation of a Corporation, established by the same Authority with themselves, considerable for Numbers, for bearing a share in the publick Charge; and very many of them eminently knowing and skilful in their Profession; before such prudent endeavours, as might have reduced all to a just and regular establishment, contentful to both Faculties, and much conducing to the publick weal and accommodation of the People.

That there should be a necessity of the ruine of one or the other, as some have supposed, is indeed supposed by such as are Fiends to neither, but as the Devil persuades men in desperation, that there is now no room left for repentance: So these would perswade both, that *hoc tandem deventum est*, 'tis in vain to think of a Composure now, both parties have criminated and recriminated, and so highly incensed one another, that there is no hope left to bring things to a due regulation, just bounds and subordination.

To obviate which purpose is the intention of this Paper, by proposing such a way of establishment as may afford full content to the Reasonable of both Professions, may give the Physician a full insight into all the parts of Pharmacy, both in the knowledg of all Drugs, as also in the best ways of working upon them; and yet so as not to take up too much of his time from acquiring knowledg in other as necessary parts of Physick. To keep the Apothecaries within the Verge of their own Profession, upon the operative parts of which their time being wholly spent, they become very assistant to the Physician in his Improvements of Medicine. To provide in the best manner for the people, that their Medicines may be good, sound, efficacious, accoording to the prescript of the Physician; by means whereof they may be taken with confidence and good expectation by the Patient, and

secure

ſecure the mind of the Phyſician, that his orders are well obſerved.

In doing whereof, it is not to be ſuppoſed, that any thing can be offered in this or the exerciſe of any other Art, that ſhall be wholly free from hazard, or not liable to objections in the execution; no affair in the world is exempted from it; it is not therefore amply ſufficient, that ſuch a way be propoſed as is expoſed to the fewest exceptions, and thoſe of ſmalleſt moment, and (which is moſt comprehenſive of the main ends) by all to be aim'd at, the beſt proviſion for the peoples Health, and the improvement of the Pharmaceutick part of Phyſick.

1. That the Apothecaries, by their Maſter, Wardens and Aſſiſtants, ſolemnly promiſe, not to practiſe Phyſick, except in caſe of abſolute neceſſity, but to keep to their proper buſineſs of making, diſpenſing and vending Medicines.

2. That the Company of Apothecaries do oblige their Members, already admitted, and to be admitted, not to practiſe Phyſick: and in caſe they do ſo practiſe, to be liable to ſuch fines and penalties as the Maſter and Wardens, for the time being, ſhall in ſuch caſe eſtabliſh:

3. That the Colledg and Company of Apothecaries joyn together, in procuring, by their joint intereſt, ſuch Supplements to their ſeveral Charters, as our preſent ſtate of affairs ſhall require, to ſecure to each of them their ſeveral Profeſſions, ſo far forth as the Common liberty and the Laws of the Land will allow.

4. That ſuch Apothecaries as, notwithſtanding the foreſaid Agreement, ſhall of themſelves practiſe Phyſick, complaint, and juſt proof thereof being firſt made before the Colledg, ſhall, for their firſt time ſo doing, be warn'd thereof by the Colledge, and alſo by the Maſter and Wardens of the Apothecaries Company, and be admoniſhed to forbear the ſame for the future: and in caſe they ſhall, notwithſtanding, perſiſt ſo to practiſe, that then, upon proof made as aforeſaid, they ſhall be declared by the Colledg, at a general meeting, to be practiſing Apothecaries; and the ſeveral members of the Colledg commanded, upon penalty of a fine, to be then declared, not to ſend their Bills to them, or to have to do with them in their Practice, but to leave them to themſelves; as incorrigible intruders into other mens Profeſſions.

5. That

5. That the Members of the Society of Apothecaries shall bear themselves with all due respect and subordination to the Members of the Colledg of Physicians; and that the Members of the Colledg shall have a fair and candid regard to Apothecaries, as to persons to whom they have entrusted (under their inspection) some moyety of the Manual parts of their Art, and that they both of them unite together, and hold a necessary correspondency for advancement of these two Ends; 1. The improvement of Pharmacy, and 2. the real promotion of the Peoples preservation, and also safe and speedy restauration from their Diseases.

6. That, for the better regulation and execution of this Manual part of Physick, a view be quarterly made of the Medicines and Drugs of the Apothecaries, or oftner, as need shall require, by the Fellows of the Colledg, chosen thereunto, according to the conveniency of their several Habitations, the said Fellows, in case they find things faulty, to give an account thereof to the Censors of the Colledg, that by them such just and lawful means may be used for punishment of what is past, and prevention of future miscarriages as their Charter in that case providing, shall thereunto authorize them. And that the said Fellows in their several Divisions shall, as far as other business will permit, be present, not only at the making of those general Remedies, *viz. Mithridate, Diascordium, Venice* and *London Treacle*; but of all others also; whereby the Apothecary may be assisted, negligence and frauds prevented, and the Physician constantly exercised in the Manual part, and thereby also enabled to amplifie, correct and improve this so necessary and considerable part of his Art, not only by his Observations made, upon these manual processes, but by drawing in all advantages from Philosophy, his own Reading and Contemplation.

7. That the Dispensatory be revised by the Fellows of the Colledg, and republished with such Alterations and Amendments as they shall judg requisite: in doing whereof, as a fair regard is to be had to predecessors, not to vary without just cause, so are they on the other hand principally to steer themselves, by the greater probability of promoting common good, and producing such Medicines, as may, with great certainty, effect the intentions designed by them. For though the present *London Dispensatory* be acknow-

acknowledged to be the beſt now extant in any part of Chriſtendom, and not only to excell the *Auguſtane*, but in many particulars, its very amendments in the Annotations of *Sweſſer*: yet inaſmuch as Pharmacy has been theſe late years much improved by the great induſtry of Collegiates, eſpecially by their own manual operations, whereby many Diſcoveries have been made, of great improvement to Medicine, and benefit to the Sick: it may eaſily be concluded, that it is a work of great neceſſity, to make a new Directory to Apothecaries, leaving out very many Medicines that are ſuperfluous; correcting what may with little alteration be retained, adding ſuch as are rationally compoſed, and which by much tryal and experience are approved: that ſo this new Diſpenſatory may not be clogg'd with too great a multitude of Medicines, nor with ſuch as may not, for ſome conſiderable time, without dammage be preſerved, and yet ſupplyed with ſuch an *armamentarium Medicum*, as may moſt hopefully perform all the juſt Indications in the method of Cure, both general and particular: By the doing whereof the Phyſicians of this Nation will be deſervedly honoured both at home and abroad, the Apothecaries Shops not uſeleſsly incumbred, the beſt proviſion made for the Peoples Infirmities.

Thus may the moſt conſiderable objections be anſwered againſt the preſent method of Practiſe, which have only force from the defect of ſome neceſſary proviſions, which may hereby (and by other ſuggeſtions from Phyſicians of greater abilities) be ſupplyed: This being intended but as an Eſſay towards ſuch a Supplement and Regulation as is clearly wanting; whereby alſo may be prevented that ruine to either Phyſicians or Apothecaries, which by ſome is vainly ſuppoſed to be unavoidable: Confuſion and great diſorder is often, and always ought to be the producer of Order; when prudent men diſcovering the defects and inconveniences of what is irregular, and the artifices of ſuch as deſign, out of private concernment to keep it ſo, do ſet themſelves to contrive ſuch expedients, as may preſerve all juſt Rights and Intereſts, and endeavour the eſtabliſhment of an Art ſo neceſſary as Phyſick, from running out into confuſion, where every man may, without controll, do what he pleaſes, which is not allowable in any other Trade or Faculty whatſoever. The

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first intention of making a Dispensatory, was to bring Medicines to some certainty, that Apothecaries might have a known Rule to make their Medicines by, and not fluctuate and be left at liberty to make them by the uncertain guide of many and forreign Dispensatories, and the Physicians also, not left doubtful of their Medicines, as not knowing by what rule the Apothecaries would make them: And this was done by the Colledg, at the intimation and command of King *James*, in the year 1618. Some years after a discovery being made of some defects therein, the Colledg thought fit to give a timely stop thereunto, by publishing a new Dispensatory then so called, which they did in the year 1618. Nothing then hinders, but that upon a greater acquisition of knowledg, the present Colledg (whose Members, by many instances have approved themselves not to have neglected the advantages of Succession, but rather abundantly to have improved them) may produce their Dispensatory also; in many things exceeding the former, as that did what was first published, by how much their advantage is greater both in coming after them, and not contenting themselves with a bare traditional Knowledg, but most of them personally and practically exercising themselves in the production of Medicines, and gaining thereby those discoveries, which Learning meerly notional and bookish could never attain unto. Hereby approving themselves to be truly studious of publick good, and as well in this as in other parts of their Art, to bring to light, whatsoever upon serious deliberation they conceive may promote the same.

If then a new Dispensatory were now made, and the other particulars above mentioned effected, it would give general satisfaction to the People, answer the Scruples of doubtful, and obviate the artifices of crafty men, who design to disturb the whole Faculty, to divide not only Physicians and Apothecaries, but the Members of the Colledg themselves, that amidst such a Confusion they may catch at a share of business, which their own abilities, nor the regular way of Practice does entitle them to.

Physicians making their own Medicines declining the Apothecaries, and using them only in their Practice, has had, as all other Novelties, a specious reception, but time discovers many inconveniences that could not be foreseen: and the most prudent Physi-

cians,

tians, though they do not decline making of Medicines, for their own satisfaction, yet do much decline that way of Practise:

If Physick were now in its first dawn and infancy, to be begun in the world, (before also Luxury and Intemperance had multiplyed Diseases, and increased the number of Practitioners, and before those Regulations in its practice were by our prudent Ancestors established) all that applyed themselves to this Art, must necessarily fall into that way of making Medicines themselves, but the case is now far otherwise, and therefore they are much beside the matter, who handle this Question without due consideration of its state, as it is now constituted. Where first,

1. Violence is offered to the Laws and Orders in being for its present Regulation, which doubtless were made not without serious deliberation and wise foresight of inconveniences, and therefore those who would innovate in this particular, may well be supposed either to design for themselves, or that they have not so fully considered the matter as they ought to have done.

2. I see not with what justice they can pass over the ruine of 7 or 800 persons and their Wives and Children, the Apothecaries, I mean, who are established by Law, who make up no inconsiderable Company of the City of *London*, bear a share in all publick Charges, and who may vie with the Apothecaries of any part of Christendom, for solid Skill in their Profession, who also, from the encouragement the Law hath given them, have declined all other way of livelyhood, and depend only upon this for the maintenance of themselves and Families: To strike at the foundation of such a society, is, I say, very inconsistent with the rules of Justice and common Charity, which ought to be visible in all the purposes of mankind.

3. That Medicines should be better made by Physicians, than Apothecaries is not likely, it being not barely the Theory that enables thereunto; the one has served seven years Apprenticeship, and been daily employed upon the operative part: the the other from a speculative knowledg confidently thrusts himself upon that which he finds much different from the Notions and Ideas thereof he had comprehended in his mind: The one makes it his sole and only business to make Medicines, to the other it is but a small part of his Employment, he having be-

ſides many and intricate parts of Study; as namely, the Phyſiological, Anatomical, Pathological, and Therapeutick part of his Art, each of which are very comprehenſive, and therefore it muſt be preſumed, that either he cannot give full time to buy ſelect Drugs, and make Medicines enough to furniſh the whole of his Practice, eſpecially if it grows to be any thing conſiderable, or that otherwiſe he muſt neglect other parts of his Art equally neceſſary with that of Pharmacy, either of which are of ill conſequence to the Sick. Hence, I ſuppoſe, it was, that our Forefathers, foreſeeing this inconvenience, did entruſt this part of their buſineſs to Servants, who afterwards, growing skilful and numerous, were incorporated for the better regulation of the Faculty, and grew up by degrees to the Port they are now at; yet were the Phyſicians ſo prudent as to be the Dictators to them, and frequent Inſpectors of their Operations, and Searchers of their Shops, that ſo they might be the better aſcertain'd of their faithful diſpenſing and making their Medicines: Which cuſtom being retained and faithfully diſcharged, according to the method before adviſed, would very much prevent overſights and frauds, and give the Phyſician opportunity of improving Pharmacy, by making obſervations and concluſions from the proceſs of Medicines. All which notwithſtanding he retains his liberty to make Medicines at his pleaſure, either at home, or to be preſent whilſt they are made by his order at the Shops of Apothecaries, which is much the ſame thing; ſo that as to the improvement of his Knowledg full reſpect is had in this method, without other inconveniences, which is an anſwer to the grand objection that ſeems to bear moſt weight for Phyſicians making their own Medicines.

4 It is alſo plauſibly urg'd, that now Phiſicians are forced to truſt Apothecaries, and that their whole Cure depends upon his fidelity: whereas in the other way the Phyſician is ſure of his Medicines, they being made with his own hands.

I anſwer, that it is all one if they are faithfully and truly made by the hands of other men, who have good skill to make them. In the matter of Fidelity, the defect may be in the want of ſuch an eſtabliſhment as is mentioned; where, if the Phyſician were ſometimes authoritatively preſent, and more often friendly, as a neighbour

bour, or as having a mutual relation & correſpondency in the art, there won'd be little ground left for ſuchſuſpicions. Beſides the Apothecary is concern'd to be faithful both in point of Profit and of Reputation, which are obligations of no ſmall moment, nor have we reaſon to judg but that the Tie of Conſcience is of equal force with them as with other men: In point, I ſay, of Reputation and Profit; for they are apparently hazzarded in making bad Medicines, when the Phyſician comes to view and taſt the Medicine, and finds it another thing than he preſcribed, his intention thereby fruſtrated, his Cure retarded, his opportunity loſt, his own credit at ſtake; how can he chuſe but lay the fault where it is, and place the Saddle upon the right Horſe; and if through the Apothecaries default ſuch a thing ſhould happen, how would it ſpread? what prejudice would it do him? He would be in danger of looſing not only this but other Cuſtomers alſo, to his very great dammage and diſrepute. This the Apothecary very well knows, and therefore is as much concerned as the Phyſician can be, that it may be ſaid, that he has made his Medicines well, diſcharg'd his duty faithfully, whereby he not only fixes that Family he then deals withal, but probably gains thereby ſeveral others alſo.

If you will ſuppoſe men wretchleſs, and to have no Conſcience, 'tis a weak reflexion, and can no more be charged upon Apothecaries than any other ſort of men: There are good and bad in all Profeſſions: Here are, however, conſiderable engagements upon the Apothecary, and the miſcarriages and overſights, not to ſay unfaithfulneſſes, may more probably be found in thoſe who diſpenſe their own Medicines, where there is no body to overſee or judg them than in thoſe who have others, and thoſe perſons able and concerned, to inſpect what they do.

5. If it be urg'd that Apothecaries, engaging in Practice, neglect the making of Medicines, and truſt much to their Servants, whereby ove ſights are oftentimes committed of no ſmall hazzard to the Sick: I anſwer, that the Objection is very conſiderable, and is no other ways to be anſwered, than by eſtabliſhing ſuch a Regulation as is above mentioned, where Apothecaries are reſtrained to their particular buſineſs of making Medicines: But

then on the other hand, the objection is much more cogent against Physicians, especially those who have daily and competent business, for having his Patients to visit abroad, and they to visit him at home, having his Studies likewise to attend, how is it possible he should give time to the making of Medicines; which requires much attendance and consequently begets a necessity of leaving much to the care of his Servants, and that not only in the making but in the dispensing of his Medicines; whereas the Apothecary, reduced to his particular Occupation, would have nothing else to do but to attend the business of his Shop, and so more hopefully prevent the inconvenience urg'd in the Objection.

6. It may be urg'd, in the sixth place, that Physicians in business making their own Medicines, must necessarily keep several Servants, which being bred up in making Medicines, and being apt, as being conversant in Physick, to read Physick Books, there will arise a new stock of out-of-course Practitioners, which in little time will be exceeding numerous: for almost all mankind when they grow up toward mans estate, think of living in the world, of marrying and having a Family, these then having no other way of maintenance, thrust themselves upon the practice of Physick; and venture, from the impulse of necessity, to attempt any thing that offers it self, which they will with more confidence do from the Reputation of living, and being bred up, as they will say, under such a Doctor. By means whereof the number of indirect Practitioners (who swarm too much already) would increase to a vast bulk, Physicians of great Practice being, in this way, forc'd to keep many Servants, which would strangely overstock a Profession that is too much overcharged already, and which is now the general complaint of all that relate to it.

7. Consultations, which are often necessary, and desired by the Sick and their Friends, cannot so well be managed in this way, as in what is already establish'd: unless there could be supposed a willingness in all Physicians to communicate their *Nostrums*, as they are call'd, to every Physician they are to consult withal. For who will give his consent to the use of that he does not understand? or practise by an implicit faith? It is not to be supposed that Physicians should always meet with those who are in particu-

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ist friendships and unions, or that all have that communicative spirit to impart, what they have with great labour acquired, to every one, especially where they think there will not be a Retribution.

These and many other inconveniences there are in this way of Practice, which cannot at first view be foreseen, but may well be presumed to be the motives that made those who have gone before us to reduce the method of Practice into the way 'tis now in: Nor is their wisdom to be slighted as not done upon good and praise worthy grounds: They did think it likewise necessary to reduce Medicines to some reasonable bounds, which else would swell to an infinite bulk, leaving a liberty, however, to the Studies of men to superadd what they could find more efficacious, to answer known intentions, or to obviate new occurring Diseases.

Here I purposed to end, for long Discourses are irksom both to the Author and Reader: The multitude of Books considered, every man should make a conscience of further pestering the world with more, unless they can produce something new and profitable to mankind: Some things however I have thought necessary to be superadded, the present posture of affairs considered, which may conduce somewhat to the main scope of Reconcilement and Settlement: I shall therefore subjoyn some Sentiments briefly, upon these Subjects, *viz.* of *Arcana's* or *Nostrums*; of the ancient and becoming Deportment of Physicians; of the decent Carriage of Apotheceries towards the Sick, towards Physicians, and also towards the members of their own Fraternity. Something I mean to subjoyn concerning the Practice of Midwifery, and so to conclude.

1. *Of Arcana's, or Nostrums.*

Such are Medicines either by great Industry and manual experiment found out, traditionally delivered, or collected out of Authors, not common, and by frequent use approved: All of these may be called in a large sence *Arcana*, but the first only are properly *Nostrums*, as being of each Physicians own Invention.

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He who ſaid his *Noſtrum* was his Knowledge in the pathological part of Phyſick, and in a good method of Curing, ſpake certainly much to the purpoſe in this particular: For ſince there is ſo great variety of Diſeaſes and their ſymptomes, and theſe ſometimes of great reſemblance one to the other, and yet in their nature very different, and conſequently requiring a differing method of Cure; ſince alſo they are often of nice and intricate complication, and yet the one requiring preference and priority in Cure; The principal hinge of Practice depends upon accurateneſs in diſtinguiſhing Diſeaſes, where there is ſo great likeneſs, in well underſtanding and weighing the complication, and in a prudent and ſagacious concluſion of what is firſt to be done, eſpecially where there are apparent contraindications. That it is neceſſary every Phyſician ſhould have the knowledg of good and effectual Medicines, that may anſwer every Intention, eſpecially ſuch as are generally occurring in practice, is not to be denied: but to averr, that the main ſtreſs of his buſineſs depends upon them, is as if we ſhould account the excellency of a Carpenter to conſiſt in the goodneſs of his Tools, which every one is to have, and not in his Skill to model, draw forth and contrive Platforms of his Work, and in his ability to effect in good ſort, what he hath ſo modell'd and contrived: So in Phyſick every part of the Art is neceſſary, though the knowledg in the variety and nature of Diſeaſes, and in a true method of Curing them, may juſtly have priority and preeminence, as being more copious and intricate; and which do therefore give the greater value and eſteem to Phyſicians, becauſe from them do flow his more conſtant and more certain ſucceſſes, by which chiefly the people have reaſon to make their Concluſions.

In conſideration of the neceſſity of Skill in all the parts of Phyſick, to make a compleat Phyſician, and conſequently the difficulty in the acquiſition thereof, it requiring, beſides a good *Indoles*, and natural inclination thereunto, great Learning, fit place and conveniency for Study, Time well employed therein from youth upward, and great Induſtry: as the good *Hippocrates* hath ſuggeſted, upon conſideration whereof, I ſay, Phyſicians of beſt note and ability, have not thought their Art ſo expoſable to popular invaſion, as to judg their Reputation concerned in con-

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ealing of Medicines, but rather swayed by a common regard to the good of mankind, and a desire to profit and improve their Brethren of the Profession, have been very forward to communicate their Knowledg in all parts of Physick; knowing well that Life is short enough to acquire requisite Skill in so noble and copious an Art: and though different from this antient candour in Physicians, some, who boast themselves to have gained more than ordinary ability, especially some of the more precisely Chymical way, and of Wits as volatile as their beloved Mercury; have either commun cated little, or in such canting terms of their own invention, the common artifice of arrogance and imposture, as amounts almost to a concealment: yet do I not hence judg that such reservation is from any superexcellence in their Medicines so conceal'd; for that would appear from the note and frequency of ther Cures, the contrary whereunto, by much ob servation, can be abundantly instanced, but rather from the necessity of such reservation, that being the principal Basis upon which they build their desired Fame, (for what is not known may be boasted at pleasure, and what is known may as easily be vilified). That indeed which has begot the necessity of some Reservations, contrary to the custom of former Physicians, is the ill use that is made by Apothecaries of their publication: who aiming at Practice, and putting their sickle into others Corn, invading our Art, injuriously reap the fruit of other mens labour. This is one consequence of that irregularity things now stand in, which by a settlement may be remedied; when Physicians shall have encouragement to communicate what by their Study and manual labour they can produce for common good, being ascertain'd that they may trust the same to Apothecaries, without being abused in the irregular use thereof, to their so great and apparent detriment.

For in this way of settlement, as there will not arise any restraint upon Physicians productions, they being at full liberty either to make Medicines themselves at home, or to oversee and put too their helping hand at the Shops of Apothecaries (which is far from being any dishonour to them) so will the candor, ingennity and liberal Education of a Physician oblige him to forbear making any unhandsom profit of Medicines: either by enhan-

sing their prices, or by unworthily confederating with Apothecaries; but matters being composed, to let the Apothecary have them either as an encouragement to his Fidelity, or at such reasonable rates not exceeding the cost of the Ingredients and the charge of making them: since the Physician will be well recompenced by the Reputation of an excellent Medicine of his own invention, his customary Fees also keeping him from having the need of such mean traffick: and likewise concerned in point of Reputation to lay an injunction upon the Apothecary, he has so gratified, not to design more than a competent and reasonable profit, whether he vends his Medicine to Patient or Apothecary: that so it may to all appear, that the Physician has no other end in the pains he has taken in producing such Arcana's then improving his Art, and providing the best Medicines he possibly can invent, for the curing of the most contumacious and turbulent Diseases.

I may end this Paragraph *de Arcanis*, with what the prudent *Septalius* suggests *l.* 1. *Animadversione* 14. in these words: *As it becomes a Physician to have always in readiness choice and tryed Medicines, confirmed by frequent experience; yet it does not become him so to reserve them his* Arcana, *as not to be willing to communicate them to others also.* I may add that a real and very considerable benefit redounds thence to himself, since thereby inviting others to the same promptness of communication, every one of the Society so qualified, is furnished not only with his own inventions, but the products and effects of others labours, to the no small improvement of Knowledg, and benefit of the Sick. Nor does any thing conduce more to the Honour of a Colledg, or the improvement of an Art, than such a candid communication, and participation of one anothers Knowledg, an Argument that every member thereof, besides his own concernment, has a fair regard to his great and principal end, the welfare of the People, a just respect to his Collegues, and in order to these a noble design of clearing what is dubious, and supplying what is defective in his art.

In pursuance whereof it is to be subjoyned, that as there is no better means to improve Physick to a greater degree of perfection, than by the united endeavours of every member of the Society, so is there no Society whatsoever, in *England*, in the

the capacity of such an Improvement as the Colledg of Physicians.

As to the first, though many things very considerable have, to the honour of this Nation, been brought to light, by particular members of the Colledg, so well known, as that neither the subjects, nor the persons need to be enumerated: yet is it to be supposed, that those persons have in their productions taken to their assistance, some of their more intimate associates, especially in Anatomy, where most has been done, and where the single endeavours of one man, without assistance can effect little: Yet may it well be presumed, that the improvements had been, and might yet be, abundantly more; and that in all parts of Physick, had or would the Colledg make it their business, to subdivide the members thereof into several Classes, disposing to each of them such parts of the Art as their particular Genius, and bent of Study, did encline them to: By means whereof every head and every hand would be at work, and accounts might at fit times be rendred to the whole Society, and this settled upon much the same rules as have been with great judgment invented, and practised in the establishment and continuance of the Royal Society: With this universal Rule, superadded, that as the great and noble End of the Colledg, is, the Conservation of humane Life and its restauration, when endangered by Sickness, so should they, as persons worthy of such an undertaking, decline and discourage all nice, useless and superfluous Subjects, fixing themselves only upon such particulars as have an apparent tendency to the accomplishment of so excellent an End.

Secondly, I have said that there is no Society in *England* so capable of improving the Art, as the Kings Colledg of Physicians. There are none that can pretend to any competition, but the Universities and the Royal Society.

As to the first, I humbly conceive, that they are in no such capacity: 1. as being the most of them young men, and therefore wanting that which evinces the certainty and establishment of Knowledg, frequent experience. Study and the Learning thereby acquired is a good induction and preparation to Knowledg, but without long practise, which very few in the Universities are capable of, and observations skilfully and carefully made there-

upon, neither eminent natural parts, nor the assistance of the best Libraries can produce more than common Notions, which have been 1000 times printed and reprinted, and which, by taking up the precious time of young Students, have made them lose those advantages and profitable productions, which the constant exercise of their own understandings and assiduous practice would have exerted from them. But in the main, want of years and continuance in practice are an undeniable disadvantage to the Physicians of the Universities, and which cannot be said of most of the members of the Colledg.

2. Though the Universities have frequent Physick Exercises, the best Libraries, solemn Dissections, a good Physick Garden, and a few eminent Practitioners, yet though these be allowed, as good preparatory helps to bring a Physician into the world, to qualifie and initiate him for Practise (especially being first admitted to the Society of other long experienced Physicians, together with a view and attendance upon their Practice, a thing much wanting and very desirable in *England*, as of singular use both to young Physicians and to the Sick;) yet as to the great propagations and improvements of the Art, there is absolutely necessary (besides long experience) a union, incorporation, frequent association and communication, which, as it is wanting in the Universities, so is it well established in the Colledg of *London*, and I doubt not but when restauration is made of what the Fire consumed, it will evidently appear by those designments, which are as yet but in Embryo, that in the improvement of every part of Physick, such earnest and prudent endeavours will be used, as shall well satisfie the world, that nothing can well be expected, or hoped for, in the Medicinal Art, but will in just and competent time be by them effected.

2. As to the Royal Society, their ends being more general and diffusive, as aiming at the improvement of universal knowledg, they are rather adapted and qualified for the advance and perfection of the Mathematicks and Mechanicks than of Physick; and such have most of their Productions been: and though there may be many Physicians amongst them, however few compared to the rest; yet are these Physicians, in justice and prime establishment, rather obliged to honour their own Society, with what they shall produce

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in Physick, and being of chief note in the Colledg, rather to use their interest, that it may be so settled, that all the improvements in Physick may be placed upon the account of that Foundation: And it seems to be some ingratitude placed upon that Body of which they were first members, not to have used their utmost endeavours for such a Settlement as may bring to pass those worthy ends in their own Colledg they would patronize in this other Establishment: besides there are in the Colledg, and belonging to the Members thereof, some things which cannot be said of the Royal Society: as 1. that all the members thereof are principally, if not solely, devoted to the Study & improvement of Physick. 2. There is to be considered, that the use that might be made of the Hospitals, which are under the Care of Members of the Colledg. 3. That the Physicians in the Colledg, being more numerous, are in better capacity of being so divided and taxed with several Charges in Physick, as to comprehend all its parts: and lastly, the occurrences extraordinary in Practice must of necessity be much more numerous, than when the number does not rise to a fifth part, were the Colledge so established as to oblige all the members to give just and frequent accounts of the same. This is not spoken with any derogation to the Honour and Ends of that Royal Society, but to evince the Reputation of the more antient Foundation of Physicians, to retrive into themselves one of the great works and chiefest ends of their Establishment, in which the Royal Society may be collateral, and fairly assistant, but not principal.

Of the antient and becoming Department of Physicians.

I consider it either in reference to the Sick, or to one another. My purpose is not here to comprehend all the particulars that concern the regular carriage and behaviour of Physicians, that having been plentifully done in several Authors of good note, but only to take notice of some few particulars of greatest moment, to the good of the Sick and to the Reputation of Physicians.

1. Then it is just, that the Physician should have in his regard the Health or Restauration of his Patient, as what is most

his duty, and what being really implanted in his mind, will make him very intent upon all his occasions, and in reasonable time a great proficient in his Art: in order to which it is expedient, that he keep a Register of all the remarkable occurrences of his Practice, and as well his own defects and failings as his appositc practice and good successes: For by the one he will be warned for the future to avoid any precedent mistake, by the other receive great hints and information of what in like cases is to be intended: using his best reason to consider and distinguish the variety of Bodies, symptoms and other circumstances. As to his profit let it come in, *suo sponte*, he need not be solicitous about it, for whosoever does faithfully and conscientiously intend the main, *viz.* the Recovery of his Patient, can never want encouragement sufficient to recompence his honest labour: and 'tis one of the most inglorious things in the world to see a covetous Physician, earnest for Fees, and using poor and little art to raise the esteem of his own worth, or suggest the earnestness of his expectation. In order to which great End he ought to be a Lover of mankind, as being the chief of Gods mundane Works, of near relation to himself, coequal in Gods regard, and this as well from the natural tie which God has implanted, and a due regard of the excellency and admirable frame and texture of mans body, and the extensive abilities of his mind, as from a sense of that duty which is incumbent upon him, from the time he engaged in the Profession: where, besides the considerations mentioned, he undertakes a Trust, a Trust of mighty moment of the Lives of men committed to his care, of which great regard is had as well by the Laws of our Country, as by the declared pleasure of God in his divine institutions. This universal Love to his kind, which should be the common bond of Amity, and good will to men, will engage him in the care of particulars: And this I would have more expressly the eminent mark of our Profession; namely, that Physicians are indeed Lovers of mankind, and of all the works of the Creation; as being daily conversant in the contemplation of the infinite Wisdom of God, manifested in the never enough to be admired contexture, order, variety and curiosity of the parts of the Creation, as likewise in imitation as far as his ability extends, of the great Physician

both of Body and Soul, our bleſſed Saviour, who went about doing good and healing all that were ſick.

2. It follows then in the next place, that he ſhould keep his mind in a juſt and even temper, that as it ſhould not be tainted with Covetouſneſs, and low deſires, ſo neither puffed up with Pride or Diſdain, as if his poor and indigent Brother were not a fit object of his care, but too mean and contemptible for his tenderneſs and viſits: a notorious argument of ignorance and ſelfconceit, ſince God eſteems no man as he is rich or poor, high or low, theſe being accidental diſtinctions, and of mans making, not intrinſeck and conſubſtantial, and 'tis fit that Phyſicians who are Natures Miniſters, and conſequently Gods, ſhould ſee as God ſees, and not be deluded in their underſtandings, by theſe ſlight veils, which crafty and deſigning men have thrown over the face of human nature: yea as a true Servant of our great Maſter and chief Phyſician, he ſhould, with moſt delight, be converſant among the poor, to compenſate their ſufferings, raiſe their drooping ſpirits, and make them ſome amends for the want they have of the good things of the world, whereof they enjoy ſo ſmall a proportion. 'Tis not our own worth, that procures for us from God, the univerſal Beſtower, theſe various mercies human nature ſtands in need of; but his own frank and diſtributive Goodneſs: in imitation whereof, we ought to make not merit, but need the ſubject of our endeavours; to recover loſt innocence or health was the great deſign of our Maſter, who was to that end converſant with Publicans and Sinners: Though therefore the Practice among the Rich may be more profitable, yet is the helping of the Poor as much our duty, and more, ſince the Rich are every where courted, and their Practice with much attendance, and many little ſtratagems procured, becauſe of preſent pay, and a mean diſtruſt of him who has paſt his word for whatſoever ſhall be done for any of his little ones, giving it an equal eſteem, and conſequently no leſs recompence then if done for himſelf. This ought therefore conſcientiouſly to be performed by Phyſicians, not to acquire fame, (though that will unavoidably attend it) but *ex ſenſu officii & beneficii*, from a true ſenſe of duty and a certain recompence of reward: a reward beyond the Stipend of Princes, the Fees of the moſt liberal Nobles; *viz.* Comfort of mind here, and Gods favour both here and hereafter. 3.

5. It becomes a Physician, to be curteous and pliable to the Sick, to be of easy access, ready and willing to give a full hearing to them and their friends, that so he may receive full information of the nature and state of the Disease: This is both a more certain way and more satisfactory to the Sick, than to design a Reputation, by being thought able, *uno quasi intuitu*, presently to discern the quality, difference and accidents of Diseases, in the Knowledg whereof (it being very easy to mistake, and those mistakes being of no small consequence) a Physician cannot be too sagacious and circumspect. An observation of such care is no small encouragement to the Sick, and by being so, is a considerable advantage in the expulsion of a Disease. To be morose and magesterially conclusive, argues that a Physician has more care to please himself then his Patient: that he overweens his own knowledg, that he takes that for certainty, which, at the best is but rationall conjecture: assisted by rules of Art not infallible: That he shews himself more a Maller than a Physician; which is opposite to that candor and affability, which are set down by the most ingenuous who have writ upon this Subject as the characteristical note of a true Physician †: That although it may be necessary in some cases, to Patients humorous, conceited and opinionative of their own knowledg, to be positive and enforce a complyance, by overruling arguments, and manifestation of danger: yet is this but seldom, and only to such to be done: nothing being more pleasing and profitable to the Sick than a gentle comportment, joyned with diligence, and real ability, with sincerity and unfeined affection. With real ability, I say, and unfeigned

† *Hippocrates* therefore in his Chapter *de Medico* has (according to his comprehensive Wisdom) most excellently advised in this particular, τὸ δὲ ἦθος εἶναι καλὸν καὶ ἀγαθὸν: τοιοῦτον δ' ὄντα πᾶσι καὶ σεμνὸν καὶ φιλάνθρωπον· τὸ γὰρ προπετὲς καὶ τὸ πρόχειρον καταφρονεῖται καὶ πάνυ χρήσιμον ἦ. That a Physician be of good and honest manners, and that to all he joyn toge her gravity and humanity, or love to mankind: for an inconsiderate yielding and overeasie promptitude, though it sometimes profit, yet is it indeed contemptible: and again, σχήμασι δὲ ὧν μὲν προσώπου συννοῦν, μὴ πικρῶς, αὐθάδης γὰρ δοκέει εἶναι καὶ μισάνθρωπος. As to his Gesture; let him have consideration and Wisdom in his Countenance, not asperity and sowerness, least he appear to be a pleaser of himself, and a hater of mankind.

signed affection: for without these to use glozing and flattering speeches, and to substitute them with hopes to pass them current, instead of what the Patient expects and his Disease requires, is a piece of imposture, no less criminal than to cover ignorance with austeer severity, and to daunt the Patient from considering his Physicians true worth, by his assumed arrogance and confident promises. In this as in all other the business of mankind, just and sincere dealing is ever the best, most satisfactory to others, most contentful to the Consciences of those who use it, most commending a Physicians worth and advancing his Practice: For all the little arts that are otherwise used of obliging, ingratiating, or other contrivances of insinuation, are upon their discovery extreamly prejudicial to them who use them, and produce a quite contrary effect to what they were designed.

4. It becomes a Physician as well to bear himself with just respect towards other Physicians, as toward the sick: the only means to to maintain that fair and friendly correspondence, which should be between Professors of so noble a Faculty: and in order to this, Modesty and Ingenuity are the worthy qualities which have been the grace and ornament of the best Physicians and by which regular Professors have been distinguished from boasting and vain-glorious Mountebanks: Real worth commends it self, and the frequent benefit the people find by the Counsels of those who are well versed in their Art, takes off the necessity of any other stratagems. Boasting (whatever it is in other Professions) has been always accounted by the best able to judg, to be an effect either of weakness of mind, joyned, as it often is, with arrogance; of want of real ability, or of little Practice: for where there is modesty, worth and competent business, such irregular courses are declined, and despised. It is also observable, that whoever is so vain as to cry up himself, rests not there, but is so injurious also as to decry and vilifie others They steal from others fame to patch up their own: This though they do not always do in open and express terms, least they should be called to account for it, (that being one great end of the Law, that one mans fame may not be at the mercy of another) yet are

there many sly expressions used, as abusive and damageable as if they had said it *in terminis*; as, that he could wish he had been sooner called: That he wonders such a course was not taken: that he believes all things were intended for the best, but it had been well, if such a thing had been done, or such a thing omitted: That he does well for a young Physician, but age and experience is yet wanting, and very necessary: Then there are dislikes without words, as the shaking of the head, expressing wonder or other passion at the relation of what has been done: All which, with many more of the like kind, if generally practised, would impress a greater dishonour upon Physicians, and more certainly ruine the whole Faculty, than all the united endeavours of all adversaries whatsoever: For persons so injured, upon a just sense, cannot but be so true to their own Reputation, as either to take the benefit of Law, where words will bear it, (which however would be of ill fame to the Faculty) or else in the like kind retaliate; by means whereof there would arise continual revilings and recriminations, by which the Practice of Physick would be rendred to all ingenuous men most detestable, though, in it self it be, of all others the most free, generous and independent, and in fine for mutual candidness towards its Professors the most desirable. There are therefore, as I have been informed, such excellent Rules and Statutes, made in the Colledg for the Regulation of the Practice of Physick, both with the highest regards and greatest sincerity, in reference to the Sick, and with the most knowing candor and ingenuity to be exercised amongst the Professors thereof, as cannot well be exceeded by the prudence and contrivance of Man with just penalties for the breach & violation thereof the publication whereof, for so far as concerns these two particulars, would surely be very necessary, as well for the benefit of the Sick as the information and security of all legal Physicians; by consideration whereof, it is to be hoped, that they would all become so just in their deportment, and so regardful of the Reputation of one another, that, by this very candid and just demeanour, it should be easy for the people to distinguish a Physician regularly bred, especially a Collegiate, from those who are not such, and therefore

fore are enforced to cry up themselves, and publish their feigne Cures with the exercise of many other long practised and easily discoverable impostures, only necessary, where true worth and legal breeding are wanting. It is further expedient, that he observe those other Rules of ancient Physicians, left to us as an instance of their Prudence; and especially of the learned *Septalius*: as that a Physician shou'd regard comlineſs and cleanlineſs, which is to the Body as Virtue is to the Mind: A negligent and affected slovenlineſs, to be thought it may be so earnestly studious, as to be careleſs of those external things, is as much a faulton our hand as softneſs, delicacy, and the being over solicitous by spruceneſs and bravery to acquire regard, is a vanity on the other: Those little Politicks are despicable, and imply, reconſciousneſs of defects in real worth, or failer of integrity. No, let it be, says *Perſius*, —— *incoctum generoſo pectus honeſto.*

A mind concoct in noble honesty, which will carry it beyond all the artifices of inventive mam

That he boasts not his own Cures or Actions; but represent all things with Truth, Candor and Integrity, giving every man his due, to the utmoſt, sparing rather to spread his own Fame than that of others, for Practiſe, honeſt, skilful and conſcientious will commend it ſelf, and is the basis of its own inſeparable Repute.

In converſe, that he be grave, without affectation, ready in his answers to give fair and juſt ſatisfaction to all: where contests are, to be gentle, yet constant for Truth, and resolute, but with strength of Reason, not vehemency of speech: easy and affable to all, but of intimate friendſh p with few, and those ſelect for Prudence and unſpotted Honesty. Let him so modestly correct the errors of others, as not to have in his regard Reprehenſion, but Tru h and the good of others.

That in knowing and taking all fair occaſions of doing good to the Sick he be very perſpicatious, which cannot be done but by diligence in Practice and making idyl observations, eſpecially of the moſt remarkable occurrences.

That he be not too curious in his diet, hard to be pleaſed, contented with what is wholſome, and in moderation, for he

that is too solicitous for his Belly, and a Gormondizer, can never so seriously intend his business, as the weightiness of the Subject requires. On the other side Physicians should not be sordid, greedy of gain, Bargain-makers, Beggars, but frank and liberal, forward to take, at least, equal care of their Patients coming into want, as they used to have of them when in plenty: placing their felicity in moderate competency, and the minds contentment, rather than in abundance of Wealth.

That he be patient and watchful over a Disease, neither obstinate in his own opinions, because he as once taken them up, nor too easy in yielding to the importunities of the Sick, or their assistants, against the convincing Reasons of his own mind: but making the health and recovery of the Sick, the true North Pole, guiding all his actions, and preferring it, even beyond his own Reputation, where it may not viciously suffer, for 'tis in this sense, that according to *Socrates*, we are to consult our Conscience rather than Fame.

Let him be neither morose and difficult of speech, nor talkative; in the first he offends the Sick, in not giving them that satisfaction they may reasonably expect: In the second he exposes his own Reputation, and is judg'd inconsiderate, sudden, not giving just time, and ponderation of mind to inform himself; proceeding tongue and hand before head: which leaves him far short of speaking with that Convincement and Demonstration, Physicians should be always eminent for: Above all things let him avoid hard and *Latine* Words to his Patients, the Guise of Empericks and the most ignorant Chirurgions: who having no real worth to gain solid Reputation by, use barbarous and canting expressions, to amuse their Patients, and to be thought learned: Let this be left to them, whilst true Physicians speak to the Sick and their Assistants, plainly, pertinently, and in significant expressions, and amongst themselves always in *Latine*: which, being brought into Custom, would be inoffensive, and in which they may more freely express themselves without discouragement to the Sick, and argue mildly and rationally any thing in difference, shewing no sign of disagreement before the Sick or his Friends.

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He ſhould not be ambitious, there being, indeed, no Honour beyond his Doctorſhip, well put on and worn: others are Enſigns, external Trappings, which the vicious and undeſerving may obtain: But this is real and intrinſeck worth: and therefore preferrable.

Vainglorious he is not to be, nor beyond juſt reaſon a ſelf Lover; for by the firſt he excludes himſelf, through ſhame of being thought ignorant, from learning what he knows not: by the ſecond he thinks himſelf arrived to that he is but making a progreſs to; and by overweening his Knowledg, his very imperfect knowledg, for ſuch is that of all mankind, yea of the moſt learned, he gives ſtops and checks to his own Progreſſion.

Let him keep himſelf entirely the Diſciple of Truth, devoting himſelf to no party, or opinion, by which the Members of a Profeſſion are diſunited, and divide into faction, to the breach of Amity, and miſpending of time, in defence of Tenets unadviſedly taken up, and too earneſtly maintained: This is ſpoken in the general, for as to the Collegiate Phyſicians of *England*, it may to their Honour be ſpoken, that thoſe Writings they have produced (which their worth conſidered, are of much more uſe and value than the Rapſodical Volumes of former times, and other Countries) are grounded upon reiterated experiments, are new and elaborate, diſengaged from party and faction, induſtriouſly aiming at verity, and profitable Knowledg, inſomuch that ſcarce any thing that has by them been written, but has found fair acceptance in the world, and very little oppoſition from other men.

Let him be facile to entertain Conſultations with other Phyſicians, and in difficult caſes prompting the Friends of the Sick thereunto; ready to give a fair account of what he has done, that ſo it may appear that nothing has been done indirectly or unadviſedly: Let him take care however, that ſuch conſultations be manag'd among Phyſicians themſelves, neither the Apothecaries nor the Friends of the Sick being preſent, that ſo they may proceed with the greater freedom, both of examining what has been done, and of propoſing what is further

to be done, where candor and ingenuity are much to be regarded, the good of the Sick chiefly to be respected, and in order to that, care is to be had, that nothing be insisted upon that is superfluous, meerly for shew, or contended for, because of the prerogative of seniority, or desire of contradiction: but that according to the method of Consults, proposals be rationally urg'd, and candidly admitted, preferring in all things, as I said, the good of the Sick, before any other respect or advantage whatsoever.

He is to be always provided with Medicines to answer all intentions in whatsoever Disease, good, safe and experimented: nor to judg himself a competent Physician, until he is furnished with such an *apparatus*, as may obviate all accidents and occurrences, he may in any case meet withal. Nor to judg himself concerned to conceal any *Arcana's*, but to communicate and invite communication, whereby Amity may be preserved, and every one improve each others Knowledg, for the Benefit of the Sick and Advance of the Art: leaving it to Empiricks to boast of their secret Medicines, which indeed have no other Reputation, but because they are secret.

The best Induction into Practice, besides preparatory Knowledg, Education from youth in those particulars, that are necessary, as Preliminaries to the Art, is the being brought up under an expert Physician: and therefore it is much better, that beginners in Physick should betake themselves to the great Cities, and acquaint themselves with antient Physicians of good note, that they may be guided by them in their Studies, frequent the Shops of Druggists and Apothecaries, see the Practice of Hospitals, be frequent in Dissections and constant at all publick Anatomies, be admitted to the visits of the most eminent Physicians; which course is much better, and safer for the Sick, than that they should settle in little Towns or in the Countrey Villages, and venture upon Practice, upon their own little stock of Knowledg, to the great hazard of the Sick, and the improbability of ever gaining good and justifiable Skill in the Art they profess. It is also very reasonable, that, besides their University Priviledges, they should submit

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to the Examen of the Colledg, which enforces them to acquire reasonable Skill in the whole Body of Physick, and gives them the right hand of Fellowship with that Honourable Society, and Credit with the People, which though University men have sometimes stumbled at; yet if they rightly consider it, they will find their Interest therein included, and the Gate of Practice thereby reserved for them, which otherwise would come out, at large, without Order and Regularity.

Let him modestly bear himself in all places he visits and when his occasions are with Matrons, or Maidens, let him so manage himself and his discourses, as to treat of their Matters with decency in words and actions, that the Profession may thence receive no Scandal nor no sort of persons any offence.

With the unskilful, Nurses, Women, or others, let him not discourse vainly and impertinently of the Causes of Diseases, or of other things not necessary for the performance of what is to be done for the Sick; but give them good and plain instructions of what each of them are on their part to execute: shaming to raise a fame by such like little Arts, but by the able and conscientious performance of their duty in the Cure of the Sick.

He is very prudently and worthily to bear himself in the matter of fees & reward, and therefore he is to make no Compact for the Cure (the mode of some Chirurgions and Empiricks) and especially not to make advantage where the case is difficult and dangerous, losing thereby often the opportunities of Cure, not to be recovered: They who do so, gain to themselves the name of Sordid, and blemish the noblest Profession. Hence is it, that most Societies and Colledges of Physicians have made By-Laws against the way of Compact for Cure, occasioned, I suppose, by the many litigations thereupon, to which such Compacts give frequent occasion. Secondly, Even the ungrateful he is not to leave in their necessities, since it is better, out of a sense of humanity, to preserve the ungrateful, than in humanity to leave them through fear of their ingratitude. Thirdly, His allowed Fees he may freely take, and that not with aversation,

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or blushing, as if the obligation were on the sick mens part: If he has done well and honestly, he may with confidence receive his reward, since it is his Profession and livelihood; to enable him whereunto much time and great expence was required: If at any time he refuses, it should be where he knows necessities are, where overmuch liberality is shown, or where the case is deplorable: Confident acceptance encourages the Patient, and makes him hope well, that the Physician has done his part, which upon refusal he may be diffident of, since he finds the Physician scarce thinks himself worthy of his Fee: whence contempt often follows, and loss of Fame, although the Physician himself did it for no ignoble end: To gain Repute and Practice by it, is one of the little Arts sometimes used, but proves to the detriment of the doer, since if he continues not so to do, and grumbles at ingratitude, he becomes ridiculous and deserted: But in this particular a latitude is to be left, for the manifestation of friendship for the recompence of Kindnesses received; or a desire upon the sense of worth to lay an obligation.

'Tis not prudent in a Physician to promise too much, since he cannot promise himself he shall perform it: from his non performance arises two imputations, one of Ignorance that he was so mistaken, the other of, at least, vain arrogance, whereby his future promises and prognosticks will have the less credit: Let him manage his business with Prudence, Skill and good Care, and not to be too positive in his Prognosticks, since there is no case but is so far liable to accidents, as may frustrate the clearest and most apparent grounds of a good prediction.

Lastly, Let not a Physician advise with too much respect to his own customs, pallat or inclinations: for that is not only empirical, but irrational, and may prove destructive: but let him ever have regard to the present case, with due consideration of all material circumstances, of the difference in age, constitution, quality, and state of the Disease, that so satisfying his own mind, that he does all things rationally, and on justifiable grounds (and that alone is to do it *secundum artem*) he may be able to satisfie others whatever the success be, and likewise retain a calm and serene Conscience; since God Almighty has not allowed man-

mankind a certainty of knowledg, or infallibility *in rebus Medicis*, but having given him a rational Soul, with all its faculties, whereby he may acquire competent knowledg in the formation of mans body, as to its constitutive and organical parts, the nature of Health, the Diagnosis and difference of Diseases; and furnish him likewise with a copious *materia Medica*, to supply Medicines that may answer all indications in whatsoever Disease; it is most agreeable to the wise conduct of humane affairs, that should not cure Diseases by instinct, or infused knowledg, but use his Reason in the best manner he can for that so noble end, as the Conservation or Restitution of mans Health.

And thus much concerning the behaviour of a Physician, both with regard to himself in the satisfaction of his Conscience: with respect also to the Sick, and to other Physicians: In reference to himself, his demeanour is to be virtuous and honest, to the Sick it is to be with Care, good Conscience and Ability: To other Physicians with Candor and Ingenuity: In the next place I proceed to discourse concerning Apothecaries, in doing whereof, I will consider the excellency and various parts of their Art. That it is abundantly sufficient, to take up their time, that medling in any other Profession, especially in giving Physick themselves, it must necessarily hinder them from being so skilful in their own Art, as they might and ought to be. Something also shall be superadded of their Deportment in reference to the Sick, to Physicians, to the Brethren of their Faculty.

In our first consideration we will look upon the Art as it is now established by the Law, In a Fraternity incorporated, allowed certain priviledges, and bearing a proportionable part of the publick charge. No body ever questioned, but that this part of the Art was originally in Physicians, who, at first, made their own Medicines, by the assistance of Servants, and sometimes also *propriis manibus*, both that they might be assured of the well making them, where there was difficulty, as also for the pleasure and contentment there-

in; and that by observations made from the process of the work, and many little accidents that would sometimes intervene, they might enable themselves, and collect new Aphorisms and conclusions. This might properly be said to be in the infancy of the Art of Physick, when Knowledg therein was comparatively very little, Intemperance, Luxury and Diseases nothing so frequent, the business of Physicians but small, and therefore allowing good time for these manual operations. But when, in process of time, and by the great pains and endeavours of Learned men, the Science of Physick came to be much improved, and in all its parts augmented, Physicians, for several weighty reasons, did think fit to entrust the making of Medicines to a certain number of men in some measure scholastically bred, to whom they gave rules, directing the manner and method of each operation, and often inspecting the performance thereof, that so they themselves might more intirely intend the anatomical and pathological part of their Art, and give full time to their Practice and Methods of Curing.

Now forasmuch as in the Art thus divided, there is abundantly sufficient to take up the whole time both of the Physician and of the Apothecary, and that therefore by such a Division it may well be concluded, that both the business of the one and of the other, may be the better discharged, there is no reason, in this particular, to blame the Wisdom of our Ancestors, but rather to approve and applaud the same, as a matter of good regard to the Weal of Mankind.

Take we then the Apothecaries Art as thus, assigned to a certain number of men incorporated into a Fraternity, with necessary and convenient Rules and Orders for the Regulation and Government of the members thereof, for the prevention of fraudulent and male operations, and it is to be acknowledged to be a very excellent and praise-worthy Art, especially if we duely weigh and consider the several Branches and parts thereof, and in how many particulars the Members thereof ought to be conversant, and well skilled.

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For, first of all, he ought to be knowing in all sorts of, at least, domestick Plants, and of the several parts thereof, the Seeds, Roots, Leaves, Flowers, Sprouts, Barks, Woods, Fruits, Gums, Rosins, concreted and liquid Juices; with all other the appendices to Plants: And in order to this, I shall take liberty in this place to advise, that whosoever designs his Son to be an Apothecary, he should, beside writing well, the being a good Arithmetician, and the acquisition in good measure of the *Latin* Tongue; he should let him spend a good part of his time, *viz.* from twelve to fifteen, in gaining the knowledg of what is above specified, which with a little instruction and encouragement, he will at these years be very apt unto, whereby will be gained not only the preserving him from more trivial business, or time-wasting pleasures, but make him much more desirable, and with less money, by any ingenuous Apothecary and very well prepar'd for that Employment.

Secondly, An Apothecary is to be very well skilled in the knowledg of all forreign Drugs, the place of their growth, the best way of bringing them over, he is to know when they are well cured, genuine, free from all adulteration: to learn all the ways how others adulterate them, that he may discover them, and not be imposed upon: The best ways of preserving them, whether in Boxes, Glasses or Pots, and of what mettle. This is a matter of great comprehension, the *Materia Medica* being of vast extent: and therefore requires much time and great pains.

Thirdly, He is also and which is the choicest part of his Art, to understand well the way and best Methods of making up Medicines as well external as internal, which being of very various sorts, to keep in a readiness most of which he is obliged: the greatest part of his time taken up therein, will be but little enough. So that although he be a very serious and industrious man, and used to no extravagancies of any kind, he shall not complain for want of business, this part of his Art being abundantly competent and copious: the making of all sorts of distilled Waters, simple

and compound; of the laſt of which (not to ſay any thing of the firſt, moſt of them being ſuperfluous,) there are in the Diſpenſatory 38 beſides theſe Magiſtrales, which they make either by order of Phyſicians or others. 10 Tinctures, 9 medicated Wines, 8 Vinegers, 100 Syrups, 17 compound Honies, 12 Robs or thickned Juices, ſeveral Looches, Conduits, Conſerves and compound Sugars, 33 compound Powders, 38 Electuaries and Confections, beſide 24 that are purging, 28 ſort of purging Pills, 3 Opiats, 32 Trochiſes. Abundance of compound Oyls, 20 Unguents ſimple, ſo called, and 20 more compound, 5 Cerats and Emplaiſters: in the making of which (the Ingredients being at ſeveral times of the year ripe, brought over or fit for uſe) there is ſcarce any ſeaſon but their time is required for one or other part; the former two particulars being once well acquired, are always ready in the mind, by the help of daily practiſe, and converſation. But the Medicines of their Shops being daily in decreaſe, or decay, there is a neceſſity of a conſtant ſupply, which requires a conſtant labour and attendance.

Fourthly, Add to all this the Diſpenſing of Medicines, and giving them according to order, injecting of Clyſters, and, as they have now ordered the matter, applying of Leeches, raiſing and dreſſing of Bliſters: Let us conſider all theſe together, and then let any reaſonable man judg whether there be not enough to take up the whole time of an Apothecary? whether a man that ſhall be ingeniouſly and induſtriouſly converſant about all theſe, can fail of good repute, and be other than very deſireable amongſt men? whether ſuch a one can want a good livelihood? and laſtly, whether by medling with the buſineſs of a Phyſician, and practiſing Phyſick, he does not draw a perplexed trouble, and diſquiet of mind upon himſelf, by engaging where he has neither a legal Call nor competent Ability, injuring thereby not only the Phyſician, but the Sick, and his own Conſcience, if the vain hope of a little profit, and that but imaginary neither, has not made it inſenſible: when eſpecially, and of neceſſity, he muſt, by ſo interfering, neglect ſome conſiderable parts of his own Profeſſions, and by his much h

much absence from home, being engaged with (as he calls them) his Patients, give opportunity to his Servants to be slight and negligent in the performance of their duties, and liable to many omissions and mistakes, which might have been prevented by the presence and oversight of a diligent Master. This doubtless deserves a serious consideration, when both Profit and Conscience are concerned, when by intermedling with what they have no just right to, they neglect that duty which is incumbent upon them, and the acquisition of Skill necessary for the discharge of their Profession.

As the Apothecaries think it high injustice to have their Profession taken from them by others not bred thereunto, or having no lawful authority to use their Art: So is it no less injury, for them to practise Physick, thereby invading the Profession of Physicians, to which they are bred at vast charge, long expence of time, and under the encouragement of the Law. In so doing, the Apothecaries, besides the unpleasantness of living out of their Sphear, and the injustice towards those Physicians that are in being, they hinder, and, in great measure, shut up that passage, which should be kept open for University men, to plant themselves either in this or in other Cities, or great Towns of the Kingdom, as the end of their Labours or Studies: This passage, I say, is shut up by practising Apothecaries, except it be to some very few, whose Fame hath gone before them, and ushered them into the World: so that the Universities are no less injured than the Colledg here: and even posterity, the Successors of both: Upon consideration of which, if both the Colledg here and the Physicians of the Universities should resolve to take the matter of Pharmacy into their own hands, it were but just retaliation, who notwithstanding, out of great Moderation and Prudence, have aim'd at reducing the overflowing streams within their just bounds, desiring much rather, that the Apothecaries should be sensible of the exorbitancy, and timely draw back into their proper station, without forcing

unwilling persons to the utmost remedy.

This the Apothecaries excuse, by urging a necessity of so doing, least they lose their Patients: A necessity of their own creation, and within the capacity of their own Company to restrain. If this necessity had been brought upon them by Physicians, there would appear some shew of Justice in their Plea: but since it is apparently otherwise, they have only themselves to condemn for their transgression, and no less to accuse themselves for the feigning a pretended necessity, to salve an unlawful Intention. They are seriously to lay this to heart, and in case they shall not resolve upon a Forbearance and Regulation herein, they must justly blame themselves for any Resolutions that may be taken, though never so much to the dammage of that Fraternity, for the Remedy thereof. It may be the most of that Society may be well resolved in this particular; but that is not enough; for, if a considerable number shall persist from the Sweetness they find therein, in this unlawful practice, they involve all the rest therein, and in what may be suffered thereby, and therefore are concerned not only to conform to what is Reason themselves, but to carry it at their Hall against the minor number opposing, or to protest against them, that so the Colledg may know how to make their Distinction.

Concerning their Deportment, besides the common Justice and Honesty that ought to be in all men; for as *Dodonæus* observes, *præstat virum bonum esse Pharmacopœum quam Socratem*, forasmuch as the Health and Lives of Men depends very much upon his Skill and Fidelity: he is also fairly to demean himself towards the Sick, with regard also to Physicians, and the Brothers of his Faculty.

Toward the Sick, first, in well preparing their Medicines, according to the Physicians order, with good Ingredients, not adulterated, not decayed with age, without substitution of one thing for another, at his pleasure, either for cheapness, or his present want thereof: In that case he ought to look out for it, or if it cannot be had, he is

to

to acquaint the Phyſician therewith, that ſo he who knoweth the reaſon, order and dependency of his own Preſcription, may ſubſtitute what he conceives moſt convenient.

Secondly, He is to take care, that Medicines be timely made, that they may be given ſeaſonably, according to order, much depending thereupon: beſides that the Sick and their Friends are uſually veay earneſt and ſolicitous for what they judg will be helpful in their diſtreſs, and the Phyſician does place much in the ſeaſonable exhibition of what is preſcribed.

Thirdly, He is not to interpoſe Medicines of his own, unleſs in a caſe of abſolute neceſſity, where the Phyſician cannot be conſulted, forasmuch as he cannot be aſcertained of the Phyſicians intentions, and may therefore fruſtrate and invalidate what is preſcribed by his interpoſition.

Fourthly, He is to make a Conſcience in the prices of his Medicine, deſigning his profit to ariſe, not from overcharging any one Patient, but from his gaining of many, by his care and conſcionable dealing towards all. And though in this caſe, ſome reſpects are to be allowed to his Charge, to the greatneſs of that *apparatus* he is required to maintain in his Shop, to the loſs and decay of Medicines, yet all this is to be done, with ſuch prudent regard toward the Sick, that, placing his Intereſt in the multiplicity of Patients fairly acquired, he may give none diſtaſt, by ſhewing himſelf covetous of Gain, or craftily dealing with any.

Fifthly, His Charity to the Sick that are poor is not to be wanting, he will be recompenced for it, in the Contents of his Mind, in the Obligation he lays upon the Poor, which, by reflection, will paſs to the Rich, or if this laſt fails (which he is not to be too ſolicitous about) he may truſt God Almighty for his Paymaſter, who never fails to recompence good actions, as not to puniſh evil.

2. In reference to Phyſicians the Apothecaries ought to be

be ful of fair and juſt reſpect, foraſmuch as they entruſted to their management, one of the prime and conſiderable parts of their Art: by means whereof the Apothecaries came to be a Company, and to have eſteem and repute in the world: And though they may be apt to urge that the Phyſicians did not do this for the ſake of the Apothecaries, however ſince they reap the profit of it, their Gratitude ſhould oblige them to make a fairer Interpretation.

2. They cannot but know, at leaſt, their experimental ſufferings will make them underſtand, that their Concernments depends upon the Credit and Reputation of Phyſicians, and therefore for them to uſe any practices to the diminution thereof, is not only to undermine the Credit of the Art, and of the legal Profeſſors thereof, but therein alſo to ſubvert the foundation of their own Intereſt. I might here enumerate the many little Arts, that have to this purpoſe been uſed upon a great miſtake that they do therein better conſult their own Profit, but ſuppoſing that time and experience had made them better to underſtand themſelves, I paſs it over, no proofs or diſcoveries being more convincing than their own ſufferance, which is acknowledged almoſt by them all.

In the third place I am to mention ſome particulars concerning their Deportment one towards another.

Firſt, It ought to be full of Kindneſs and common Juſtice; and therefore they are to avoid all undue undervaluations and ſupplantings one of another: *Concordiâ res parvæ creſcunt.* If ſome take a liberty to defame the Credit of others, it may be retaliated, and then what will this beget but crimination and recrimination, to the prejudice of the whole: The Rules of common right ſhould ſteer them all, and where diſingenuity tranſgreſſes, the good and wholſom orders of the Fraternity ſhould take place, and be ſtrictly put into execution. Severity reſtrains Injuries, remiſſneſs gives them encouragement.

Secondly, Their particular crying up of a Phyſician, on whoſe Practice they deſign to depend, is not only injurious to other Phyſicians, but little leſs than a Confederacy againſt

against their Brethren Apothecaries? It begets Factions in the little Commonwealth of Phyſick, ſince it enforces others to do the like; beſides the private inſinuations they muſt here uſe, of crying up ſome and decrying others, a very great and injurious licenſe being here often uſed, in their private and ſubtil ſuggeſtions, which redounds alſo to the detriment of one another.

A third inconvenience is their ſetting too great a rate upon ſuch *Noſtrums* as Phyſicians have placed amongſt ſome of them: By means whereof other Apothecaries, who are by preſcription to provide thoſe Medicines, are forced to charge the Sick with unreaſonable rates, to their great diſcredit, and yet it may be to be no gainers thereby, it may be loſers, or to endanger the loſs of their Cuſtomers. This is a conſiderable evil, and is to be rectified, if not by the ingenuity of the Apothecaries, yet by the prudence of Phyſicians, who, for the preventing of ſuch extortions, ought rather to communicate their particular Medicines to ſeveral Apothecaries.

This ſhall ſuffice to have ſpoken concerning the Demeanour of Apothecaries, to the Sick, to Phyſicians and to their own Fraternity, and it is hoped, that it will obtain thoſe good ends for which it was intended, *viz.* the benefit of the Sick, and the making of the buſineſs of Apothecaries more comfortable to themſelves, and more profitable to Mankind.

Concerning Midwives.

IT is no ſmall wonder to thoſe who do well conſider it, that Midwifery, which is of ſo great concernment to the conſervation of Women, and bringing children into the world, ſhould be under little or no Regulations: and that it is free for any Woman, urg'd by neceſſity, or tempted by profit to undertake ſo weighty an Employment, authoriz'd thereunto by thoſe who have no skill themſelves, and upon the Certificate of half a dozen of goſſiping Neighbours, eaſily admitted upon the weighty motive of five or ſix pounds.

Hence is it, that many very young, ignorant, unhandy Women, of little or no skill to turn themſelves to the ſeveral accidents occurring in that affair, or ability to reduce preternatural Situations of Children when towards the Birth, or to know how to bring them into the world in different poſtures; of very incompetent Knowledg alſo to adviſe Women in the various contingencies of their Labours and Lyings in, are yet permitted to practice that Art, without any previous examination, or any proper courſe taken for furniſhing them with neceſſary Skill, for ſuch an undertaking.

Hence is it alſo, that the Lives of very many women and children are unobſervably loſt; many women diſabled for future Conceptions, and rendred ſickly through the whole courſe of their lives, and many Children diſtorted, made obnoxious to Diſeaſes of the Head, the Rickets, and many other weakneſſes: Theſe through their unskilfulneſs working the Bodies of Women, where there is no occaſion, because they would not be thought ignorant, and on the other hand often neglecting opportuni-

ties,

cies, through want of Knowledg what and when to do, whereby sometimes one, and sometimes both Mother and Child are very much endangered, or lost.

Hence is it likewise, that the Man-Midwife is call'd upon on every small occasion, to the great augmentation of the Charge, to the infinite distast of modest Women, and this either because of the Ignorance of the Midwife, or because she would engage the Man Midwife to give her a good word, and speak well of her amongst the Women.

Where, by the way, it is to be taken notice of, that the Man-Midwives proper business ought only to be where one or the other is dead, where an Instrument and violence is to be used, which is an action not agreeable to the softness of the female Sex. In all other cases Midwives ought to understand how to behave themselves, and to deliver Women, and so they were in former ages used to do, until now there is grown a kind of Trade, Confederacy and Combination between some Midwifes and some of the men exercising that work.

Considering the whole matter, I thought it expedient, to communicate to the World, both the present state of Midwifery, as I have done, and also to subjoyn a few Proposals for the better Regulation and Government of that so important a Business.

1. That two Members of the Colledg of Physicians should set themselves apart particularly for Midwifery, and Uterine Diseases: and that in order thereunto they should, *ab initio*, direct their Studies chiefly to these ends.

2. That no Midwife should be admitted to the Practice of Midwifery until she had first signified the same to the President of the Colledg, and Censors, and also to the other two Physicians engag'd in the Practice of that Art, and that a month, at least, before she admits her self to examination: during which time, inquisition is to be made of her behaviour, her life and conversation.

3. That at a time then to be appointed, she be examined by the said President, Censors, and two Fellows, concerning her fitness for such an undertaking, and that I have to the Midwife her self, whose Deputy she has been, do vivâ vocâ certifie concerning her being skilful and well understanding what she desires to undertake. And that then the President, Censors and Fellows, well approving her fitness, do authorize her to practise the Art of Midwifery, by Letters of License under the Colledg Seal, the Fees to be but reasonable.

4. That no Woman do practise the said Art, but such as are in this manner licensed thereunto, and that upon a considerable penalty.

5. That for the better enabling Midwives to this Employment, they be permitted to be present in the Colledg at the Dissection of Womens Bodies.

6. That this be drawn into form by learned Counsel, and added as a Supplement to the Charter of the Colledg of Physicians.

The Office of Faculties may herein something suffer, but 'tis apparently for common good. The forwardness of Women thrusting themselves, without the fitness, reasonable skill and preparation, is indeed hereby restrained, but that is both just and necessary: since all men will easily assent, that a publick benefit is to be preferred before private Commodity and inferiors Licence.

FINIS.

BIBLIOTHECA BODLEIANA